SERMON

PREACHED ON THE

XXX *Day of January* 1703

AT

EDINBURGH;

By M. A. C.

Prov XXIV. 21. *My son fear thou the Lord and the King.*

Tertull Apologet. C. XXX. *Precantes summus semper pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæsaris vota sunt,* &c.

EDINBURGH

Printed in the Year 1703.

To the Reader.

I Have thought fit to cause Reprint Mr. *Cant*'s Sermon, being advised by severals for that intent: The meaner sort may have a view of the great Reflections and Clamours he throws on the present Church Government, the Price being so exorbitant, as to take Fourteen *Pil. Scots* for Four Sheet of Paper.

I. S. Pet. II. 13, 14.

bmit your ſelves to every ordinance of man for the LORD's *ſake: whether it be to the King as ſupreme; or unto Governours*, &c.

ALMIGHTY GOD, the great Creator and Lord of all things, was originally and eſſentially the niverſal Monarch, to whoſe Imperial cepter and Soveraignty, the Cherubim, eraphim, Angels, Arch-angels, Powers, Dominions, Thrones, and all Celeſtial Dignities bowed, and to whoſe ſupreme Authority and Government, Man (His princi al Creature in this Lower World) was made ſubject; to whom, even in the State of Innocence, he gave a ſpecial Precept as a Teſt of his Obedience, which had a Certification of Ruine and fatal Miſcarriage annext to it, in caſe he came ſhort of the Duty required. And as he appointed him to be his faithful and loyal Subject; ſo he veſted Man alſo with a Magiſterial Power over his fellow Creatures in the Earth, and in the Air, and

in the VVater, to which they all ſubmi
ted with much Reſpect, as long as he w
obedient to his King and Maker: a
had he ſtood firm ſtill in that State, bo
he and his Poſterity had eſcaped all t
Miſeries, Uneaſineſs and Diſquiets
Body and Mind, to which Mankind
now lyable.

AND as long as all things continue
thus, in their primitive Eſtabliſhment
Integrity, all GOD's Subjects ſhared
his Princely Favour, and the ſweetne
of his Love, which is better than *Life*
But no ſooner became they Reſtive to h
Authority, and contumacious to his wil
but all manner of miſchief invaded th
world, like an irreſiſtible Deluge. Th
firſt Promoter and chief Manager of th
diſmal Revolt was *LUCIFER*, wh
by his Rebellion, of an Angel of Light
became an Angel of Darkneſs; of a Ci
tizen in the Heavenly *Jeruſalem*, becam
an Inhabitant of the Regions of Horror
and from that time, continueth ſtill t
be the black and curſed General, unde
whoſe baſe unworthy Banners, all Rebel
have ever fought againſt GOD himſelf
and theſe whom he hath ſet over them
as their Superiours. He was no ſooner
drop

opt from his Native Purity, but he actiſed upon our firſt Parents, by his liſh Sophiſtry, ſo ſucceſfully, that he cht them in his Snare, and procured eir Baniſhment out of the place of theſe rious, curious, charming and incomrable Delights, where they were firſt tled; and pulled down, and entailed on them, and theirs, the ſad Effects of OD's Diſpleaſure; and had plung'd em in endleſs Miſery, if the only betten Son of GOD had not come in the ulneſs of Time, and recovered them om that Hazard, by His Life and Huiliation, His Death and bleſſed Reſurection. So that neither the higher nor ower Paradiſe could endure to be a ſhelr of Rebels.

BUT that all things might not turn nto perpetual Confuſion, Almighty GOD epaired the Obedience thus violated, by Laws given by ſpecial Favour to Mankind nd beſide the Submiſſion due to his own Sacred Majeſty. he did not only ſtatute nd ordain, That in Domeſtick Societies, Wives ſhould be obedient to their Husbands, Children to their Parents, and Servants to their Maſters, in their reſpective Capacities; But likeways upon the aug-

mentation of *Adam*'s Posterity into v
Numbers, he appointed Rulers of Cit
Governours of Provinces, and Kings a
Sovereign Princes of whole Natio
without respect to stock or Relation w
were afterwards called the *Fathers*
their Country; and were honoured a
obeyed with a like Regard in *kind*, b
greater than the Fathers of privat Fa
lies had been at the first.

IT's concerning our good and dutif
Behaviour to such, that our blessed *Apos*
bestoweth the Exhortation of the prese
Reading, *Submit your selves*, &c. wher
in he descends from the general Advice
which he had given before, for advan
ing the Purity of their Lives in the sig
of GOD and all men, to particular Pr
cepts: And because the *Jews* stood com
monly under an ill Report amongst
Gentiles, as being ungovernable, and re
fractory to Laws, He peremptorily injoy
eth Obedience to KINGS, and such as ar
trusted with the Administration of Sub
ordinat Authority: whereby we are plai
ly taught, That *The King of Kings i*
the Patron and Voucher of Royal Gover
ment, both Root and Branches; and co
sequently must conclude, That all that fa
in the Duties they owe to it, are high

obnoxious to the Displeasure of Heaven.

THIS is the subject which I intend GOD willing, to inlarge a little, on this mournful Occasion, and shal immediatly, apply my self to prosecute, when I have briefly enquired, *First*, Why we are commanded to *Submit to every Ordinance of man*, which would seem at the first view to import, That Government were a meer humane Device: There ore we are to understand, that the *Greek* Vocable κτίσις here used by St. *Peter* does not signifie Ordinance or Institution, as it's rendered here, in anie other Passage of the *S.* Scripture, where it's mentioned, but is always taken for a Creature, or something created by GOD; Neither seemes there any Necessitie for taking it in any other Acceptation in this place: Especially since St. *Mark* the Evangelist (who is said to have been St. *Peter's* Disciple) useth it in that Sense, where he mentions the *Mission* of the Apostles by our blessed Lord, in these words, *Go ye into all the world & preach the Gospel to every Creature*, St Mark xvi. 15. *viz.* Human Creature, *i. e.* to all men; not only to the *Jews*, but to the *Gentiles*, every where, and without distinction (& so it's used in several other Texts) so that

which

which is here called *everie humane ordi-nance* or *creature*, ought to be underſtood with due Application and Reſtriction to the preſent matter, That is, of all men that are conſtitute in Authority, whoever or whatſoever they be; and ſo the Sense of this Apoſtolick Doctrine is, *Obey or ſubmit to every man that is your Superiour in Government; whether he be Jew, Gen-tile, Chriſtian or Infidel, good or bad.* For it muſt be neceſſarlie underſtood of *Men* becauſe of the Diſtribution immediatlie following *Whether it be to the King*, &c. *Or to Governours*, &c. and that *for the LORD's ſake*: *i. e.* Becauſe our Lord Chriſt hath given Command expreſſlie to this purpoſe, *Give unto Cæſar the things that are Cæſars.*

NEXT, That we may the better know of what King the bleſſed Apoſtle ſpeaketh as *Supreme* (or Supereminent) we are to conſider, that this Epiſtle was dated from *Babylon*, as the words towards the Concluſion of it fairlie bear, *The Church that is at Babylon Elected together with you, ſalute you,* (which ſome skilful in the Original render *the Church collected* or *gathered together* at *Babylon*) *viz.* The Citie of *Babylon* properlie taken, as ſome

ſay,

ay, and not *Rome* allegorically taken. s others: So that by the *King* which St. *Peter* mentioneth, may be understood he King of the *Parthians*, to whom he equireth all the Christians of the sever- l Provinces of that Countrie to be sub- ect. And likeways, since the Epistle s addressed to all them who were con- verted to Christ, dwelling in the Pro- vinces of *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bythinia*; It is plain, that St. *Peters* Exhortation is also to be referred to the Roman Emperour: and *I* shal onlie add that at the writing of this Gospel pre- cept, *Domitius Nero* was Prince of the Roman Empire, a bloodie Persecutor of the Christians, under whose Government St. *Peter* the Author of the Text, and St. *Paul* also suffered Martyrdom: from whence it is most obvious, that *Submission* and *Obedience* are due to the *Worst*, even to *Infidel Princes*, as well as to these who are naturally Clement, Pious, Meek, and Gentle.

TO return to what I said, *Almightie God the King of Kings and Lord of all the Rulers of the Earth is the great Patron and Abettor of Royal Government, and the Powers that act in Subordination to it;*

So

So that they who behave in oppoſition to it or contempt of it, are eminently obnoxious to the chaſtiſements of GOD.

I own my ſelf to be one of theſe, who have always endeavoured, according to my ſmall capacity, to poſſeſs the Conſciences of the People with a Religious Awe and Reverence to Government, Zealouſly to aſſert the Rights of Princes and to reſtrain Hot and Fierce Tempers from all attemps of Rebellion, or taking up Arms under any pretence whatſomever, under the greateſt and moſt dreadful penalties. And tho' I will preſume to do nothing by my own proper ſtrength, upon the perill of ſo great and Noble a Cauſe, yet I hope, tho' I be weaker than many hundreds of my Brethren, that could do it to better purpoſe, I may be able to make good the preſent propoſition from ſeveral undenyable Teſtimonies, and Documents authentick beyond Exception.

I will therefore reduce, what I intend on this Subject, to theſe two following particulars.

Firſt, To confirm and eſtabliſh this ancient, important, Apoſtolick truth, *viz. That the Great God is in a moſt ſignall and conſpicuous manner the owner and Defender of Royal Government: And, next to con-*

der how much the black and Bloody Treason that gave the rise to this sad Solemnity is opposit, and down right contrary to this Sacred Doctrine.

First: For establishing of this Truth upon a Firm foundation and setting it in its proper Light, I appeal both to the Sacred Oracles, and signal providences of Heaven.

FOR the former, it's plain from many Testimonies both in the Old and New Testament. *That Kings and Soveraign Princes Reign by the speciall appointment of the divine Power · that Subjects owe them obedience and submission: That God hath vested them with Majesty and illustrious authority, That He protecteth them against the secreet Machination, and the open force of their Enemies: That the wrath of the King is as the Roaring of a Lyon and a Messenger of Death; and that he that displeaseth Him Sinneth against his own Soul.* And altho' the Gospel meddle but sparing'y with matters of State, yet it ingageth us to Obedience unto Authority by as obliging Principles, as it doth to Religion it self. St. *Paul* sayes it must be done *for Consetence sake*, and that *they who resist receive Damnation to themselves.* Rom: XIII. 2, 5.

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It is the same Doctrine, which was taught to the World long before in a *Type*, at that Time, when Rebels first boldly usurped and Monopolized the designation of being *The people of the Lord*, viz. when *Core Dathan* and *Abiram* and their Complices, were Swallowed down alive by the opening Earth, and *The Lords of the Congregation* were consum'd by fire commissioned from Heaven, for *Mutinie* and *handying* against Lawfull Authority. All Kings, even the meanest of that Crowned order, *Cyrus* the Heathen not excepted are call'd *the Lords Anointed* (not the peoples) by a Peculiarity, and it is not atributed to any other of what Capacity or Character soever: Nay, there is a communication of Names betwixt them and God himself; for as He is often called a King, so Kings are sometimes called Gods; a title never given to any, but those in civil *Authority*, who represent God, both in their Persons and in their Power.

IF we inquire a little further into the matter, we will Find that the best men have been always obedient, & dutiful even to none of the best of Kings. King *Saul* wanted not considerable failings, and dis-

disobeyed a special command of Heaven by the mouth of the Prophet *Samuel*, in sparing the *Amalekites* who were Gods sworn Enemies, together with their flocks and herds, after he had received strict orders for the Final excision of them all; and for which he himself was abdicated from the Soveraign dignity, by Him to whom alone Kings are Subjects. Yet good *David* continued still faithful in his capacity, Obedient in time of Peace, Valiant in time of War, and Eminent in advancing the glory of his Princes arms; so that altho King *Saul* had several times design'd to Sacrifice him to his Caprices, and the heat of his Humor; Yet he would neither touch Him himself, when he had him at a disadvantage in the Cave, nor permitt *Abishai* to do it, who was ready to committ Murder on his Sacred Person, as he lay a sleep in the Camp within the Trench: But on the contrary, I. *Sam*: XXIV. 6. *God forbid*, said he, *that I should do this thing against my master the Lord's anointed*; and again XXVI. 9. *Who can stretch forth his hand against the Lord's anointed and be guiltless?* And Finally when the Sycophant *Amalekite* came to give him the news of

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the Kings death in the Battel, and to ingratiat himself, affirmed that he had dispatched him at his own desire; and at the same time brought his Crown and Bracelet to him, as presents proper for one whom Heaven had marked out to be his Successor in the Throne; *II Sam: I.* He gave orders without further Process, to Sacrifice his wretched life to Justice according to the merit of the Crime.

AND if we turn over to the *New Testament*, we read that when the *Roman* Emperour's Edict was emitted for a general *Poll*, S. *Luke* II. the Blessed *Virgin-Mother* (whom I hope the nicest Reformers will allow to be singular for Sanctity, and highly in favour with God) Tho' she was a Lady descended of the Blood of the Ancient Kings of *Jewry*. Big with Child, and near the time of being delivered, and had before her a long Journey, *Nazareth* to *Bethlehem*, where she was to be taxed, and that in a cold Season of the year, yet she made no excuse, but furthwith obeyed that Prince's Proclamation, and that tho he was a Forreigner and Pagan to boot. What need I say more? Our blessed Lord himself, whose Practice (as well as his Precepts)

cepts) ought to be the Rule of our Conduct, taught Men to pay tribute; Owned the delegated Power of *Pontius Pilat*, President of the Province at that time, and submitted to his Sentence, which adjudged him to an infamous Death, without any Remonstrance against it, or expression of resentment From all which Instances, It's evident, First, thas *Kings* and Soveraign Princes are the Servants and *Ministers of God*, so the People are their Servants. The Authors of the Antichristian Doctrine of *Killing Kings* affirm, that they are meer servants of, and administrators deputed by the People, that they wage the Peoples war, and not their own; that they are the Peoples Creatures, as the Earthen Vessel belongs to the Potter, which he can dash in pieces at his pleasure: and therefore they take the liberty to mock, and elude both the Doctrine and Practice of Christ himself and of his Apostles; and when they think it fit to Kill Kings, they will needs believe, that they only kill the Trustees of the People, and not the Ministers of GOD. *And next from what has been alledg'd from the Sacred Scripture of the Obedience that is due, and has been done*

to

to Princes that were ſtrangers, wicked and injurious, we may eaſily conſider what Characters they deſerve, who ſtain'd this Iſland and this Nation with the infamous murder of a Prudent, Juſt, Pious, and Hereditary Monarch as upon this day, and what opinion we ought to have of thoſe, who are ſtill conducted by the ſame mad Genius *and poyſon'd with the ſame perverſe Principles.*

I come in the next place to conſider the ſignal Providences of GOD (*I might ſay his Miracles*) *as well as his Oracles: For by theſe he Voucheth and Juſtifieth Government and Royal Authority in a moſt remarkable manner, as I ſhall briefly hint in a few following particulars.*

FIRST of all, By his ſtrange Preſervation and Continuance of it in the world, in ſpight of all the wicked and vigorous Oppoſitions that have been made againſt it from time to time. Ill deſigning men *the Sons of Belial*, all novellizing Factioniſts have ever made, and ſtill make it the great Plot of their Counſels to ſubvert &undermine it; S. Ja. iv. 5. *The Spirit within us* (naturally) *luſteth to Envy* againſt the Reſtraints of Government: And St. *Jude* ſaith, S. *Jude* 8 *ſome deſpiſe Dominions*, not

only

only Governours, but Government it ſelf. And altho' it be the Ordinance of GOD, yet the Sons of *Satan* that are above other Ordinances, are above this, and againſt it moſt of all. God hath been pleaſed to beſtow ſeveral Guards to ſecure the world from the fatal Incroachments of *Sin*, ſome of which are *inward*, ſuch as the common Principles of Nature, ſome *Veſtiges* & ſlender Characters, at leaſt, of that Law which at the firſt Formation of *Man* was written upon the Tables of his Heart. *Next* there are the illapſes, the ſecret Dictats and ſilent *Whiſpers* of the *Spirit*; And then, the Remonſtrances and Checks of an awakened illuminated Conſcience. Others of them are *outward*. ſuch as the Holy *Scripture*, the Miniſtry with the Spiritual, and Magiſtracy with the Civil *Sword*. Now the Champions of wicked and wilful Diſorder ſcuffle with all theſe Guards: They ſtiffle and ſmother the Light of Nature: They grieve the Spirit of GOD, and ſear their own Conſciences againſt all good Impreſſions; and (as much as lyes in them) they null and extirpat Dominion; But as we ſay juſtly, that the Light of Nature and of Scriptures, and inward Challenges, are

all

all ſo managed by the ſpecial Care of Hea-
ven, that neither all the Devils in Hell
nor all the Men on Earth, have been a-
to efface or aboliſh them; ſo Govern-
ment, particularly Royal Authority.
ſealed to, and ratified by GOD himſelf
ſo that all the Children of Diſorder hav
never been able to root it out, either by
their ſecret Wiles, or open Violence; And
tho' the Perſons of Governours have been
frequently thrown off, as the Fate of the
Royal Martyr of this Day: and many
other Inſtances which might be adduc-
ed, prove moſt ſufficiently; yet Sove-
reign Power it ſelf was never utterly ex-
tinguiſhed; ſo that when we reflect up-
on this preſerving Power of Providence
we Find juſt cauſe to ſay, That Roya
Government is like a *Buſh of Thorns*, which
galleth the wicked and licentious: It
hath been oftimes ſet on Fire, and long
ere now had been conſumed, if GOD him-
ſelf had not dwelt in the *Buſh*, and engag-
ed his mighty Power in the defence of it;
This He, who is Truth it ſelf, affirmeth
by the Royal Pſalmiſt, *Pſal* LXXV. 3.
*The Earth and the Inhabitants of it are
diſſolved, but I bear up the Pillars of it.*

ANOTHER ſpecial inſtance of *Di-*
vine

Providence in justifying Royal Dominion, is the great Aw and Reverence to it, that GOD hath generally impress upon the Minds of Mortals. It falleth under frequent Observation, II. That He hath marvelously set Bounds to the raging Waves of the Sea by a Fence of little Sands: but it's yet much more to be admir'd that a little gilded Dust, a Prince armed with Authority from GOD should restrain Mens violent and Headstrong Lusts, which the Royal Prophet compareth to the furious Waters of the Ocean; and layeth *Psal* XV. 7. *Thou stillest the noise of the Sea, the Rage of their Waves, and the Tumult of the People* It's strange to think, and very much of GOD is in it, That the presence of a Prince should effectually rebuke, and conjure the *Ataxie* and disjointed Efforts of ungodly Men, which Wise *Solomon* has long since told us to be so: *Prov.* XX, 8. *A King that sitteth on the Throne of Judgment scatterth away all evil with his eyes.* The divine power exerted in the Persons of Princes giveth check to popular Insolencies, and permitts not the many headed monstrous beast, the *Mob*, to know its own strength lest it should kick and throw off the Rid-

er; And notwithstanding the unparal-
lel'd Villany which prevailed to th
Ruine of Majesty upon this day, as
Scourge from GOD upon this Island. be
one memorable Exception from the Rule
Yet for the most part by far, it holdeth
and will do so still; and therefore th
Man according to GOD's own Heart, ac-
knowledgeth the [Manageableness o
his Subjects to be the immediat Effects o
his Power, who establisheth the Throne
of Princes in Righteousness.] *And there-
fore he saith*, [*Psal.* lxv. 7. Blessed be the
Lord my strength, who teacheth my
hands to war, and my fingers to fight:
My Goodness and my Fortress, my high
Tower and my Deliverer, my Shield, and
He in whom I trust, *And then addeth*,
who subdueth the People under me.]

A further Confirmation of GOD's
owning and defending Royal Authority,
iii. is his bestowing publick Spirits upon
Sovereign Princes, fitted and accommo-
dated to their publick Capacities. *It's*
true, eminent Dignities suit ambitious
Minds, and there is nothing that These
aspire more to, altho' the means of their
obtaining them should be the most exe-
crable Villanies: But Largeness of Spi-
rit

it is truly a Seal of Authority, and seems to be no less than a miraculous Gift. Men naturally desire to climb up to that which they call the Top of the Tree of Fortune. not so much, that they may become the more fruitful in good works, as that they may be raised nearer the Sun, & appear with all the pompous and glittering Circumstances of Power: But they, that are promoted to the greatest Elevations by the Divine allowance and approbation, are frequently Furnished with such Spirits, as are most proper for their Trust: *Exod.* xxxii, 32. So it was with *Moses* whom GOD raised up, in a peculiar manner, to be the Governour of his people, when they made a dangerous defection by the Idolatry of the Golden Calf. And that good Prince had an offer made, That of him should come a mighty Nation, if he would but desist from his importunities with GOD, to pardon that Wickedness of *Israel*, He still continued, according to his pious Generosity, to pray *Exodus xxxii.* 32. *forgive this their Sin; and if not, blot me out I pray thee out of the Book which thou hast Written.* And when there were Seventy Thousand of the People slain by the

Plague of Pestilence, for King *David's* Vanity in requiring a Muster Roll of his Subjects, he cryed to the *Lord* [*II. Sam.* XXIV. 21. *Let thy hand be against me and my Father's house; but for these sheep what have they done?* And the Historian saith, That when *Cæsar Augustus* was advanced to the Roman Empire, he discarded his former little sneaking Arts, and low Stratagems of a privat narrow Mind, and applyed himself intirely to the Love and Defence of his People, and the Promotion of their Interests. It is but seldom, or never, that GOD owns an Usurper so far, as to give him an Heart to use his Power, *Really* to the benefit of the People; Or, if at any time he chance to deviat into doing them good it's only to *compound* with them, but never from a Principle of Fatherly Affection. The higher that ambitious Spirits rise, like a Flame, the more they are contracted into the narrow point of *Self*, by the constringencie of ambient Fears Jealousies and Distracts: But the Ruler that is advanced by the Favour of GOD, is commonly endued with a Royal and Princely Freedom of Mind.

Once more, GOD shews himself to the

World

World, to be so much concerned in the defence and protection of Royal Authority, that He hath very frequently seconded and honoured his Vice-roys upon Earth, by the signal Judgments, where with he hath Stigmatized the Oppoſers of it, For when men, like blind *Samson*, will needs pull down *Kings*, which are the Pillars upon which the House of GOD, and humane Society are establiſhed, it's Ten Thousand to one but they all perish in the ruines.

AND since generally the greatest Enemies of Kings and Soveraign Princes, lay claim to a special knowledge of the Scriptures, I will make bold to deal with them with the weapons, at which they pretend to be most skilful; and will appeal to the sacred Records for confirming the Truth of this Assertion.

IN the Front of that black band *Absolam* the King's own Son appeareth, who was both a Rebel and an Usurper; He came forth against his Father, into the Fields in an Hostile manner, with an Army more than double the number of His, for the *Mob* commonly sway to the wrong side; We all know, the issue of that unnatural and impious attempt was, the

GOD

GOD of Hosts, to whom it's all one to save with many or with few, took part with Justice, and made *Israel* feel, to their smart what it was to bear Arms for a Traiterous *Usurper*: the Sword devoured Twentie Thousand of them, the Wood devoured more than the Sword, the Ringleader of the Insurrection was caught by the Hair of the Head, on the branch of a fatal Oak; The Mule on which he rode being wearied of so sinful a burden, resigned him to the Tree of Justice, and there hangs his Highness *Absalom* betwixt Heaven and Earth, as an unfortunat wretch deserted of both. And as if Almighty GOD intended this sort of Punishment for all Traitours, *Absalom*, *Achitophel* and *Judas* died all one kind of Death: And if all these, who lift up their Hands against the Lords Anointed, should perish after the same manner, they could never fall by the Hands of worse men than themselves.

Again, when this good King was driven from his Imperial Seat, and Metropilitan City of his Kingdom, by the means of his Son, and forc'd to make his Escape with bare Feet, and Weeping Eys, at the time, when his head was be-

snow-

snowed with Age, then comes forth *Shimei*, as a Slandering Traitour, a Dog that barks against *Majesty* in *Misery*; And Him whom GOD had called a Man according to his own Heart, this Ruffian calleth a Bloody man, and a man of *Belial*: If King *David's* hands were stain'd with Blood, to be sure it was not with that of his Royal Master, whose quarrel, as I said before, he aveng'd upon the confessing *Regicide*: He lamented his untimely end, and bitterly *curs'd* the place on which he fell, and said, II. *Sam* I. 21 *ye mountains of Gilboa, let there be no dew, neither let there be Rain upon you, nor fields of offerings: for there the shield of the Mighty was vilely cast away, the Shield of* Saul, *as if he had not been anointed with Oil.* It's true that when the Scene was altered, and the King restored, *Shimei* was the first man of the Tribe of *Benjamin*, that came forth to meet him, he confess'd his Naughtiness, and had an Act of Indemnity past in his favours; But such was the Justice of Providence, that when he broke his confinement in the next succeeded Reign, King *Solomon* made him to account for that Misbehaviour against Law, and likewise put him in mind of the

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impious and ingenerous insults, where-with he had treated the King his Father; and so gave order to send him off the Stage, rolled in his own Blood, as an Example to the Terrour of all such malapert Rogues, *in futuram rei memoriam.*

SHIMEI and his Treason, and *Absalom* with his Rebellion, are no sooner off the Stage, and the King returned to the Palace Royal, but *Sheba* the Son of *Bichri* compears for his Interest; The Fire of Spite and Rancour, that had but smoaked in *Shimei*, broke forth in a flame with *Sheba*, and while *Juda* and *Israel* were contending, who should have the greatest share in the favour of the re-established Soveraign, he blows a Trumpet of Rebellion a new, and says, *we have no part in David, nor inheritance in the Son Jesse.* And by proclaiming a disingagement from a just Subjection, he designed to decoy the People into the bondage of an Usurper. It's not a wonder that wicked Conspirators should breath forth into Treason; but it's both strange and Shamefull, that all *Israel* should be ready, upon every mutinous blast, to turn Traitour to the LORD's ANOINTED. But the Multitude is unstable, and Sove-

raignty

raignty subject to disgust: As Bees, that are up in a Swarm, are apt to hive in every Wall or Tree they come to, so *Israel*, being aloft with the late commotion of *Absalom*, were apt to gratifie the wicked Project of *Sheba*.

IT's unsafe for any State, that the Multitude should know the way to an Insurrection, but the conclusion of the whole is, that a Capitulation was managed by General *Joab* with the wise Matron of the City *Abel*, to which the Traitor had betaken himself, the Contents of which were that *Sheba*'s Head should be cut off, and thrown over the Walls, which accordingly was done, and so he expiated the Guilt of his crime by the effusion of his Blood.

IN a word, if ye read the Histories of *Achitophel*, *Abner*, *Abiathar*, *Athaliah*, *Zimri*, *Adonijah* and several others: None of these persons guiltie of Rebellion in Scripture went to their Graves in peace: And the Roman Historian *Suetone* taketh notice, that there was hardly one of *Julius Cæsar*'s Murderers, who was but an Heathen Prince, that survived that wickedness for the space of three years; but they all died violent deaths: Some by

Ship-

Ship-wrack, ſome in Battel, ſome by the hand of Juſtice, others by their own, & that very Dagger, that they had ſtained with the Blood of the Emperour. It was a truth known to a Proverb, in King *Solomon*'s days, and ought to be ingraven into the Hearts of all good Men, Prov. XXIV. 21, 22. *My Son fear thou the Lord and the King, and meddle not with them that are given to change: for their calamitie ariſeth ſuddenly, and who knoweth the ruine of them both?* Treaſon is a Crime for which there was no Sanctuary under the ancient Diſpenſation: therefore *Joab* under the guilt of that Crime was ſlain, laying hold on the Horns of the Altar.

HAVING, as briefly as I could, finiſhed the firſt part of the Undertaking; I come next, according to my Promiſe, to inquire, *How much the black and bloodie Treaſon, which gave the riſe to this mournful Solemnity, is oppoſite to the Ancient, Catholick and Apoſtolick doctrine, that ye have heard ſo fairly and firmly eſtabliſhed.*

IN mentioning that atrocious and matchleſs Murder, of ſo great, ſo good and ſo juſt a King, as fell by the hands of Infamous and Sacrilegious Varlets, as

on

on this day. One knows not where to begin, how to proceed, or which way to make an end: It was a Crime of that nature, that could not chuse but stun the Heads, and grieve the Hearts, and chill the Blood in the Veins of them that heard it, while the Fact was yet Recent; And it were much for the honour of this Island, that succeeding Ages should read this part of our Historie, with the same Incredulitie that we hear of speaking Oxen, Rivers running back ward in their Chanels, of sweating Statues, & showers of Blood, mentioned in the Legendary Monuments of Antiquitie: This one thing is most certain, that since the Name and Office of a King was known upon the Face of the Earth, the Sun never saw in all the returns of his natural Course, a Villany attended with more Horrour.

SOME perhaps may be readie to say, tho' the Murder of the King was a nefarious and execrable Deed, yet it hath not been a thing so unusual in the world, as to leave them all agast that happen to hear of it, since Kings have been often killed, sometimes by the Sedition of the People, sometimes by the Faction of the Peers, and sometimes by the mutity of the Souldiers.

Souldiers. But if we take the circumstances of the Murder of *Charles* I. which was perpetrated as on this day, under due consideration, and take notice of those who did commit it, The Person upon whom, the manner after which it was done, it must necessarly be acknowledged, it never had ante Precedent, *I* pray GOD it may never have a parallel; *It's* true, we have heard and read of several Sanguinarie *Wretches*, that have invaded and taken away the lives of Kings, both in Former ages, and in the present; But at the same time, we are to remember, that they were *Infidels*, *Gentiles*, *Romans*, or *Turks* for the most part, not Christians: And tho' it be not a new thing, that Majesty it self has fallen by the hands of *Violence*, and been barbarously taken off by these, who had sworn Fidelity and Allegeance; yet *I* am sure, That for a Christian King, professing the Reform'd Religion, to be Sacrificed to the Furie and Rage of *Men* pretending to the most refin'd Purity of the Reformation, is still exempled; and *I* hope will not be imitated to the end of the *World*. The way and manner; after which it was carried on and consummated; hath nothing less in it

of amazing singularity; Kings and Sovereign Princes have sometimes been dispatched by the Sword, or Dager of a private Assasin, or by the Treachery of a Suborned Souldier, by a poisoned Cup, or have been Famished, or Strangled in Prison; But no man ever read or heard before, of a Lawful, Hereditary, Christian, Reformed Monarch, in the actual Possession of his Crown and Kingdoms, conveen'd accus'd, criminally impanelled, condemn'd, and finally smitten and Beheaded with an Ax; and all this by these, who in Duty and Gratitude owed Him their outmost Services, to the Hazard of their Lives and Fortunes. If a Prince should happen to be killed either by Military Tumults, Popular Insurrections, or the Factious and wicked Combinations of aspiring Men; This might properly be attributed to the precipitant Fury of overheated Blood, and the want of serious and sober Consideration; and so the unhappy Instruments might chance to fall under Remorse for such a Miscarriage: But for Men to proceed to the most unjustifiable Crimes, by shew of Order and Deliberation, it's always to be presumed, they will be apt to

stand

ſtand upon the Defence of their Villanie
and never become Penitent. This wa
the Caſe of the Tragedy of this Day.
was neither the hatred of the King, no
the fear of the King, nor the faults of t
King, that moved them to deſtroy Him
But they were plainly reſolved to be
come Kings themſelves, and therefor
they Bloodily Murdered the Heir of th
Inheritance; and inſtead of one Meek
Gentle and Righteous King, they ſet up
Fourty Tyrants, who in all their publick
Acts were named *The Keepers of the Li-
berties of the People, i. e.* They kept them
ſo, that the People never ſhared in them:
But it was with no better Right, than a
Robber is the keeper of the Purſe of the
Innocent Traveller, which he has taken
by Force, or the Thief is the keeper of
his Neighbours Goods, which he hath
ſtollen and lodged in his own Houſe.
They had Eſpouſed a dangerous and wick-
ed Principle, in downright oppoſition
to St. *Peters* Doctrine (in our Text)
*That Royal Government was a Grievance,
and as oft as Kings were uneaſie to the
People (and that is as oft as they are pleaſ-
ed to think ſo) They might be juſtled out
of their Authority, without Fear of any Pu-*

ishment to be inflicted upon the Instru-
ments: and they vexed the Blessed Roy-
al Martyr of this Day, with many Dis-
turbances and Tortures before they came
to give the finishing Touch to this Catas-
trophe. Sometimes they changed his Pri-
son, sometimes his Keepers, and at other
times shamm'd Him with appearance of
accomodation; But behold, while mat-
ters were in this Posture, and the sweet
and easie tempered Prince had yielded all
that could be desired, and more than was
expected, the Treaty was suddenly broke
up, to the great Surprize of all, but the
Conspirators themselves. The King is
brought out of Prison into the Palace
Royal, sisted as a Malefactor before the
pretended Court of Justice, condemned
without answering, and barbarously cut
off; And that in such a manner, as I said
that if we consider the circumstances, the
like had never been heard of. He who
bore the Character of Sacred Majesty was
brought forth upon an Infamous Scaf-
fold, before his own Palace Gate, in the
view of his own People, in broad day,
as if he had been a Robber, a Cut throat,
a Parricide, a Traitor, a Tyrant plac'd
betwixt two Hangmen, masked forsooth
(such

(such was their Modesty) as if that had been anything to the purpose, when so many other barefac'd Hangmen stood guarding the fatal Place. The two *Janizaries of Beelzebub* were pitch'd upon to give the fatal Blow, while the Rest stoode Sentinels watching that they might not be disturbed in cutting off the King's Head. And to give a full Accent to this Barbarity; where ever any were discovered in the huge crowd, that came to behold this Tragical Scene, either to shut their Eyes or turn them away, that they might not be stained with so monstrous an Object if either they were seen to Weep, Sigh, Groan, or use any expression of grief or compassion on murdered Majesty, they were cruelly beaten with Hands and Feet, maul'd with Battons, and signally affronted and outraged by the Abettors of the Mischief, who stood still and look'd upon the whole matter with Tearless Eyes, and no doubt with Tygers Hearts.

NOW giving that, which must never be granted to the end of the World, that the King by his Crimes had merited such male-treatment, it will be impossible, to shew by virtue of what Right his Subjects could proceed to so infamous

a

practice. The just notion of *Majesty* being to be inpependent upon ALL, and noxious to the Sentence and Judgement of NONE: and it's most certain that He, who is answerable to no Mortal for his actions, can own no Judge but GOD himself. It has always been acknowledged in all Ages, by all Nations under the Government of *Monarchie*, that he is not, nor ought to be reputed a King, that is accountable, or punishable by Men, for the *Miscarriages* of his Administration. It is related by *Josephus Lib.* xv. C. (*mihi*) III. in his *Jewish Antiquities*, That when *Herod* was accused before *Antony*, from whom he had received but a precarious Kingdom, for the Murder committed upon the person of *Aristobulus* the Hjgh Prieſt, (and Brother to *Herod's* Wife *Mariamne*) to which he had Treacherously instigated the Actors at a Banquet, to which he had invited him, Immediatlie after the Celebration of the Feast of Tabernacles, that *Antony* having heard the Accusation, replyed that it was not just, that a King should be deposed from his Dignity, or punished for any Fault committed by Him, because they who bestowed the ho-

nour upon Him, had also vested Him with a Right to the unquestionable Authority which was annexed to it. And if such a King as *Herod*, who held his Sovereignity of another, was not accountable for his Actions, what must be thought of such as owe their Empire to none but GOD alone? This was the Doctrine of the first Propagators of the Gospel to the *Gentiles*: Their great Doctor *St. Paul* taught them that *the e is no power but of GOD, and the powers that aae, are ordained by GOD. Ro* XI. And the Prophet *Daniel* had said long before in *Nebuchadnezzar's* days, *It is he that changeth times, and removeth Kings and setteth up Kings Dan.* II. 21. And if they be not Gods establishment, to whom but Him can they be answerable: It is elegantlie said by a great Author *M. Aurel.* That *Magistrats are Judges of Privat persons: Princes are Judges of Magistrats & none but God is the Judge of Princes.* And we see in Sacred Scripture, when King *David* confessed and repented of the Slaughter committed on the person of *Uriah* by his Authoritie, that so he might become sole Possessor of *Bathsheba*, when he asked pardon of GOD for his Offence, he saith,

Psal.

Psal. LI. *against thee, thee only have I sinned*; because he could neither be judged nor punished by anie other for his Misdemeanour. That King stood guiltie of a complicated Crime, *Murder* and *Adulterie*, yet even for his double Fault, he was not Arraigned before anie Senate or Court of Justice to plead for his Neck; Onlie Almightie GOD sent a Prophet to him, who told him in a discreet manner of the Guilt he had contracted upon his Conscience; and withal (according to his Commission) that the Punishment, which he had denounced, was to be inflicted by GOD himself; so the Actors of the Capital Crime of this day can show no Law nor Title, that they had, to invade the Person and take away the Life of their Sovereign, altho' He had been a Criminal.

BUT, if they must needs signalize themselves by nothing less, than Killing of the King, why were they not as Civil & discreet as *Turks*? Why did they not chuse to Stab him, or Strangle him, or Poison him privatly, within the Walls of his Court? Since it would have been both less ignominious to him, and less invidious to themselves: But the good pious

Men could not do that for a World, fo ſtaining of their pure Hands, and ſtrain ing of their tender Conſciences; But ſinc it was their modeſt Opinion, that th King ſhould be murdered for the public Good, they thought it was better t deal with him by Juſtice, than by Vio lence: as if anie Force were more violen and unrighteous, than that which is co loured with Pretence of Law.

IF a Companie of *Robbers* ſhould de cline to Kill a poor Traveller with the Sword, when they had got him craftilie into their Hands, and ſhould rather chuſe to judge him by Law, by ſome of their Complices delegated to that Purpoſe, and object to him for Crimes, either that he was Covetous, or that he had not brought Money enough along with him from his Houſe, or that he had uſed Endeavours to eſcape their hands, or that he had not Faithfullie diſcovered theſe concealed places of his Garments, where he had ſe cured his Gold; there is no man that would think ſuch a Judgement, anie thing but a notorious Mock Procedure. And what other Sentiment can anie ſober Perſon en tertain of theſe conſummated *Sceleratis*, who knew that when the King was con-

veened

ceived, he would make no answer to their Questions, as well as Robbers do, that the poor Merchant will make them no reply, in the supposed Case. But however matters went, it was determined that the King should be Murdered: And that their Spight might not expire with his Sacred Life, they fail'd not to put all the contempt they could, even upon his Dead Bodie. We read in the *Gospel* That tho' our blessed Lord was reckon'd one of the most hainous offenders, by the Blasphemous *Jews*, and was accordingly Crucified by them, betwixt two Scandalous *Malefactors*; Yet his Bodie was very soon taken down, and given to *Joseph* of *Arimathea*, in order to his Burial; and it's seen most frequentlie, that when any person of honest Rank and Birth is so unfortunate, as to die by common Justice, their Souls are no sooner extorted out of their Bodies by the hand of the publick Executioner, but their Bodies are forthwith delivered to their Friends, to be laid into the Sepulchres of their Fathers. But the breathless Bodie of the pious Prince, who fell a Victim, as on this day, was exposed for some time following, to gain a little Money to the Slavish Keepers, not

to

to the View of his Loyal Subjects who could not have refrained from Tears, but as a Spectacle to his Enemies, who glutted their Eyes with beholding the *Murdered Innocent*. And finally, his Royal Offspring, of both Sexes, were excluded from Succession, by the Sentence of those Men *, who were more bloodie and cruel than their own Mastives, or rather were a company of *Incarnal Devils*.

* *High Court of Justice.*

THIS is a short view of a Crime which blackned the Age in which it was committed, reflected Disgrace upon this whole Island, and highly affronted and disparaged our holy Religion; But it's well that they cannot call themselves OURS, for they went out from us. We are at a loss now for an Answer to the *Jesuits*, who tell us of the 30*th* of *January* in return to the 5*th* of *November*: And indeed with what assurance can we charge their Religion with a Doctrine that's dangerous to Kings, & exciteth the Subjects of Rebellion against their Princes, when the Doctrine can be retorted, and the Practice fixed upon these who were reformed

ed Christians, at least by Profession: For they committed the Regicide of this Tragical Day, which was ushered, attended and followed with a Complication of other Evils, *viz. The overturning of the Government of that Church, which has always been a Beautiful and firm Bulwark against the Errours and Superstitions of* Rome *since the beginning of the Reformation; The subversion of all Laws publick and private, the Law of God, the Law of Nature and Nations: The perturbation of the Republick, The oppressing of the Liberty of the People: the Abolition of the High Court of Parliament:* The *expelling of the Nobility:* The *Condemnation of the Innocent:* The *robbing of the Publick Thesaurie:* The *Sequestration of the Goods & Estates of the Kings fast Friends, and Faithful Subjects.* And in a word, with Treacheries and Perjuries and Mischiefs innumerable, for which we have sufficiently smarted in our own Persons, and our Posterity may smart after us, unless the guilt of this days Crime be duelie expiated.

IT has been the constant *Practice of Atheists* to charge Religion with being the Patron of all State Disturbances. The

Prophet

Prophet *Elijah* was called the *Troubler of Israel*. The Blessed Apostles were said to be *the men who turned the World upside down*: And some suppose, that it was a politick Jealousie, that made King *Cyrus* give an express Command, to build the Temple but Threescore Cubits broad, and Threescore Cubits high, lest otherways it might prove a strength for the People, when they found a fair opportunity to Revolt. And so our Apostle, after the exortation in the Text, *Submit your selves* &c. gives this reason, *For so is the will of* GOD, *that ye may put to Silence the ignorance of foolish men*. Misled unthinking People are apt to become Favourers of the *Jewish* Rebellion, and to oppose both *Moses* and *Aaron*; when once politique heads give such Practices the name of Zeal for Religion and Liberty: But be sure, whatever ill designing Men, who only make Religion a Pretence, and stand by the Alter to warm their own Hands, may do in opposing Lawful Authority, and bespattering of Government, the Sacred Doctrine of the Gospel gives warrand for no such thing. And tho' the Pulpit hath been oft times made, yet it was never intended to be a Circle in

which

which Men raiſe the evil Spirits of Sedition and State Commotions: for no Religion on Earth ſecureth the Power of Kings and the Peace of States ſo much as the *Chriſtian*.

BUT ſince our Holy Religion is not chargeable with juſtifying any degree of Rebellion, much leſs the horrid Fact of this Day, it's but juſt, that the Child ſhould be laid at the true Father's door: Therefore I muſt take the freedom to tell you, that there was in both Kingdoms, both before the time and in the Days of the *Royal Martyr*, a Set of men (I give no Body Names) whoſe diſtinguiſhing Character, if we believe themſelves, was to be more Pious and Holy, than all the Poor and *Ignorant* Neighbourhood (as they thought them) that differed from them in Opinion. And the Teachers and Leaders of that party ſpent their Religion another way, than in explaning confirming and applying that Doctrine of our *Savour* and his *Apoſtles*, who plainly aſſerted the Rights of *Soveraign Princes*: For They filled the Peoples Heads with Air and Words, and poſſeſſed their Fancies with Dreams and Viſions; and beſtowed their Lungs and moſt part of their pul-

pit

Pit Sweat *in making a Noise and no more*, about Faith and Communion with GOD, and attendance on Ordinances; and indeed, as they managed the matter, with some mysterious Jargon and Romantick Stories, it served only to appease their natural Sense of Religion, and to fill them with a good and huge Conceit of themselves. But then for the duty of Respect and Obedience to Superiours (which our Text so peremptorily recomends) being but a poor, privat; moral Vertue; Its a Subject, that had but very little place in any of their Exhortations; And tho' the Scripture be most plain and pregnant in this Article (as I shewed in some glances, in the former part of this discourse) and tho' it abound with so many evident Confirmations of the absolute necessity of the Duty, yet some Men could hardly find either a Text, or a Season to discourse it, and recommend it to their People. Or, if at any time, it fell inevitably into their way, they would have an hard Pull for it; but before their Work was done, they were too nimble for their Text: For tho it was ever so express and positive, they did so turn and draw it about with Tricks and Distinctions, that they presently clapt it in upon the oppos-

Side. They, for the most part, Preached not Obedience and *Duty* to Soveraign Princes with such Openness and freedom, as our Blessed Lord and his *Apostles* did, but loaded it with so many Reserves, that they seemed utterly to Lessen the Obligation of the thing: For they disposed people to be so Scrupulous and Nice, and so Jealous of the Commands of their Superiours, that they were hardly so much afraid to do the things, which GOD has forbidden, as they were to do these things which their Governours commanded them; and commonly, they had all so little Sense of this Duty of Obedience to Soveraign Powers, that in their publick Devotion, tho perhaps they did sometimes confess all manner of other Sins, which ever they heard of, yet Disobedience to Superiours found no place in their Catalogue of Vices; which could not chuse but give *Umbrage* to the impartial World, and force them to suspect Men, that seem'd so tender in all other things, and yet so Sullen and insensible in this.

AND (which is more unjustifiable) They took care to inform their Zealous Disciples in all the Doctrines and Preten-

ces

ges of Disloyalty: For, Rebellion never makes a Genuine Appearance, but is still disguised with Popular and plausible Demands; For, they for the most part furnished their Followers with such Principles, as may make Sufficient Apology for all kind of Disorders; Such as, the preservation of the Reformed Religion (which is a name they commonly give to their own *Neoteric of Scheme of Church Government*) and the Defence of the Fundamental Laws and Liberties of the People which they said, they were obliged to, maintain to the End of their Lives; not against the Prince, (not they, good men!) but only against his evil Counsellours. Yet when ever they had a mind either to tempt the Patience, or try the Courage of their Superiours, they were sufficiently provided with all sorts of *Maxims* to warrant the Pranks and Freakishness of the Practice.

I know that some People will be shy to believe this, or take the matter upon Trust; yet it were Madness to disbelieve our own dear bought Experience, or to put any great Trust in the Loyalty of some, who call themselves very Holy Men; for their Practices in this matter have never *chest* with their *Principles*. And tho' per-

haps some of them may be so modest, as to deny or excuse their own Vertues; yet it must be acknowledged, they have never fail'd to behave themselves, as becomes the *Holy Brotherhood*: For, from the first Appearance of the Party in this Island, they have always laid hold on all occasions to baffle, and impugd, and struggle with the Royal Authority, and have been always keen in disputing, and carefull of diminishing the Soveraign Prerogative, industrious to render the Government suspected, and to doubt of the *Integritie* of their Princes.

AND our Hereditary Monarchs have been so sensible of this, that they all along complain'd of the Affronts, that have been put upon them by the Partie, and the Abettors of it; Especially K. *James* VI. of Blessed Memorie, who had occasion to know them most exactlie in this Kingdom, by the *galling* Effects of that sour *Genius*, whereby they are conducted: In his ingenious Advice to his Son, (the then Prince) He hath these verie Words, *Take heed to such Puritons, Pests in the Church and Common wealth; whom no Deserts can oblige, neither Oaths or Promises bind, breathing*

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nothing but Sedition and Calumnies: aſpiring without meaſure, railing without Reaſon, and making their own Imaginations, without any warrant of the Word, the Square of their Conſciences And further Solemnly proteſts, as in the Preſence of GOD, *that there is no greater Ingratitude nor more Lies and Perjuries with the Highland and Border Thieves, than with them:* And therefore tells the Prince, *that if he would conſult his Peace, when he comes to the Government, that he would not ſuffer the Ring leaders of that Society to dwell within his Territories, unleſs he would keep them for the tryal of his Patience, as* Socrates *did an ill Wife.* It's true, the Prince, to whom that wiſe King wrot his Book, was taken away in the Bloſſom of his Age: But I am ſure, the *Royal Martyr*, whoſe right it was to ſucceed in the Monarchy, felt at length, to ſome purpoſe, the Kindneſs and Civilities of ſuch right *Godly and Religious Rebels*, who ever have had the impudence to affirm to that weak part of the World that believe Them, That They are the only Saints on Earth, who beſt know the Mind of GOD, and do the Things that are moſt agreeable to his Precepts;

when

when at the same time, all Men but themselves, see that when it can serve their Interest, and promote their Designs, they make no Bones to trample the Royal Diadems of Monarchs under their Feet, to *Dash and Crumble* their Scepters into Fragments, and subvert their Thrones, and sully their Purple with Reproaches, when it is not in their Power to stain it with their Blood.

LET us then Heartily deplore the crying Murder of the Day; and eternally abhor that Doctrine and these Principles which paved the way to a FACT which hath been condemned by all Princes, all People & all Persons, that ever heard it, unless it be such, as it would gratifie to do the like again, and will be execrated by our Posterity in following Ages, when their Ears come to be grated with the Story. There are some things which, when they cannot be justified by Law, are extenuated by Excuses, and Vainish with specious Pretences: But this was a superlative Crime, which could not admit of any Apologie, even tho all the Faults which they Faggoted up against the KING, and charged upon his Memory, after he was Murdered, had been true, as they were

were but *imaginary*, and *notorious Calumnies*, devised by the *Father of Lies*, and dispersed by his Sons and Servants.

TO Conclude the whole matter: whatever hath been, or may be the Sentiments and Practices of *New Gospellers*, let us firmlie adhere to the True *Gospel*, *viz.* the Dictats of our Lord and his Apostles; and shew our Obedience and Reverence to our Soveraign Princes and their Delegates. This condemneth, *first of all*, all Treasonable and contemptuous Thoughts as well as Trasterous Attempts against MAJESTY. This was the Crime of the Schismaticks from the Christian Church in St *Jude's* dayes. *Jude* 8. of whom he saith, *They Despise Dominions.* When GOD Himself saith, *Pro.* VIII. *By me Kings Reign, and Princes decree Justice*, it should strike Terror into the worst of men, and make them Low their Crests to his Lieutenants, whom he calleth *GODS upon Earth*. GOD hath sometimes miraculously discovered the Murder of privat Persons, from which we may justly inter, that he will Revenge less injuries intended to Princes, that are his Special Representatives on Earth. *I* have read of a certain Poet among the Heathen named

named *Ibicus*, who being privately Murdered by Rogues in some Solitude, where there was none to help, or to be Witness of the Fact, as they were at out to give him the dispatching Blow, he perceived a Flock of Cranes flying over the place, to whom he cryed aloud, O ye Cranes be Judges of my Death! upon which it fell out a little after, that as the Murderers were present at some publick Show in *Corinth*, they saw some Cranes again, flying over their Heads, which moved them to say Jocularly to one another, *These are the Revengers of the death of Ibicus*; and being overheard by some, that sat next them in the Theatre, to whom the knowledge of the poor Man's Death was come, they went and Related the matter to the Prince, whereupon the Guilty persons being Seized, Confest the Crime, and were punisht by death according to the Merit of it. Now we must think, that if the Righteous Judge of all the Earth, take such methods to bring the Murderers of privat men to Judgement, how much more will he resent the *Injuries* projected but in mens Bosoms, against KINGS? The Thought that Impeacheth Majestie is in hazard to

be discovered by *Wonders*; *Curse not the King*, (saith the Scripture) *Eccles.* X. 20. *no not in thy thought, for a Bird of the Air shall carry the voice, and that which hath wings shall tell the matter*; GOD sometimes permits such wicked and undutiful Thoughts to take Air, either in Words or Actions, to the Ruine of the Authors.

THIS Doctrine of St. *Peter's*, in like manner Impugneth all Treasonable Speeches, as well as Thoughts. The same Persons who are Charged with *despising Dominions* in their Hearts, are likewise said to speak evil of *Dignities* with their Mouths; and such Expressions in the Sacred Phrase, are called *Blasphemous Accusations*. Some Phanatical Tempers have grudged the Titles of Honour (such as Highness and Majesty) given to KINGS, & have reckoned them amongst the *Solœcisms* and *Barbarisms* of the Court: but the R. *Psalmist* tells us, *Ps.* XXI. 5 *That the King's Glory is great in his Salvation, and Honour and Majesty hast thou laid upon him*: Scorn and Contempt poured out of the Mouths of Peasants upon the Persons of Princes, is either a sad Presage of heavy Judgment

coming upon the People, or of the Extinction of the Vilified Powers, or of both; which are always Judgements that are GOD's Beck, amongst many others, against wicked people. And so Holy *Job* in the progress of one of his defences against his accusing Friends, joyneth them together; and saith; *He poureth contempt upon Princes, and weakeneth the Strength of the Mighty.* And they who know the History of the Royal *Martyr*, see it plain, that the insults of the People were both the Forerunners of their Ruin, and the Princes Violent and untimely Death: Princes and Powers are safer under Fear, than contempt, tho neither of them are to be Chosen.

But above all, the *Submission* injoined in the Text, condemneth all Attemps of Sacriligious Hands against Royal Dignity. Our Holy Religion disowns all consecrated Daggers; And tho the Heathen, who knew not, as we do, the Glory, with which Kings are clothed, but reckoned them the Peoples and not GOD's Vicegerents, have bestowed great and frequent Panegyricks, in the praise of *The Asserters of the publick Libertie*, as they falsly called the Assassines of Kings, when the

people

people thought it fit to vote Them Tyrants; yet the Sacred Oracles given to us, as I have said before, call the King's power, of *Divine Institution*, *His Throne* GOD's *Throne*, the Justice done by him GOD's Justice, and therefore we are to reckon both their Office & persons Sacred and inviolable. And as it is highly Criminal for a privat Hand, it is equal, unaccountable, for the united Force of Multitude, to oppose the LORD'S ANOINTED: A *Rebellion* is like the Sin of Witchcraft, upon many accounts, so especially for raising up such evil Spirits in a Kingdom, as tear them in pieces, who first called them up, when they have nothing else to do; for it hath been frequently felt, to the just *Punishment* of obstreperous and uneasie Men, that these very Souldiers that have been raised for promoting *Intestine* War, have at length turned their Swords against these, for whose sake they first carried them. It's a wrong Calculation, for one to cut off a whole Hand to be rid of a sore Finger; and so it is, to take up Arms or redressing some Grievances and Errors in Government, as this Island has felt to their just Smart; for by Fighting, first against

the

KING. and then bringing him
taffold, they involved themſelves in a
laze of long continued Evils, after his
under; and I firmly believe, have ren-
red theſe Nations obnoxious to all the
ears & felt Evils, under which they have
roaned from that time till now. I Pray
OD we may be wiſer for the future.
o the King Eternal, Immortal, Invisible,
only wiſe GOD, *be aſcribed Dominion.*
Praiſe and Soveraignity from hence
orth and for ever AMEN.

FINIS.